An ALARM,

TO Lat Mandeston

SCOTLAND

OR SOME

Observations upon the Lightning that was upon the Eighteenth of *May* 1710.; The Sun being the Culler of Blood the Day before.

Great Britain, I invite you to Repent,
Becauſe, the Great Jehov'h ſeems diſcontent.
Displays his Banner, from the Heavens above,
ſee, if it will Operate or move,
to Repent for your iniquity,
Saftey, of your ſelves, and progenie.
in *City's*, Land wart *Accidents*,
ficient are, to ſhew, his *Diſcontents*;
when from *Heaven*, his *Banner* he Diſplays,
ſpeeks his *Rage* and *Furie* otherways.

withi

Within this Twenty Year, who would *Enquire*,
What *Loss* there is by Accidental *Fire*,
In *Edinburgh* the *Metropolitan*,
Of that which now, is called *North-Britain*;
Would find it of a very vast *Extent*
And a Sufficient Warning to *Repent*.
And though, these *Fires* did seem by *Accident*,
I look upon them, by JEHOVAH sent,
As Promonitions of his *Indignation*,
And *Hot* Displeasure against all the *Nation*:
And since his Premonition's not observ'd,
Who knows, but we may meet with what's Dese
Of late, he plac'd his *Becon* in his *Throne*,
To the Astonishment of every *one*;
And Terror of the *Stoutest* in the *Street*,
As if with *Judgment* they should quikly *meet*.
Lo, this upon them in a Sudden came,
Each thought their Nighbours house was in a Flam
And as they thought, it in a Sudden was.
God can as Suddenly, bring it to Pass;
Such Shining *Lights* was in *Jerusalem*,
E're GOD did Execute his Wrath on them;
And e're the *Germans* entered *Italy*,
Such Aperitions was observed to be.
Some Churchmen after, differ'd in opinio
As very seldom they are all in Union.
Baals Priests perpetualie are at Discord,
With those that are the Prophets of the LORD;
Such *Firy Dragons* in the Skye appeared,
Before the *Turks* and *Saracens* was heard,
For to Possess *Mesopolamie*.
What may Succeed to this I do not know.
An hundred such like things, I might Relate,
With Accidents, in one or other State,

tending thereupon, what may be now,
more nor can be told, by me or you,
t some's Affraid it one of three Afford;
Famine, *Peſtilence*, or then the *Sword*.
d if Repentance, do prevent it not,
ho wats, but all the three may be our Lot.
ur Sins, and our iniquities alſe great,
thoſe, that's exerciſed, with the ſame fait:
d they're GOD's handy-work, as well as we,
that I wonder if we ſhall paſs Free:
ho have our Maſters will among our hands,
d yet walks contrar, unto his Commands.
pent therefore, Addreſs the Throne of Grace,
at Wrath may ceaſe, and Mercy may take Place.
ourn for your Crying great Abominations,
aſt GOD ſhould bring upon you Deſolations.
ominate all Pride and Arrogance,
much the more, they give the firſt Offence.
tire your ſelves, with true humility,
ch is the Livery of the Diety.
ate avarice, to Envy give no place,
s being marks of thoſe, that's void of Grace.
ive Wrath no place, and ſtudy no Revange;
reat GOD alone can beſt give ſuch their Change:
ate lying, ſwearing Drinking to Exceſs,
s being inlets to all Wickedneſs,
erſiſt in Vertue, to it's beſt dgree,
hat ye may have, the Needie to Suplie,
ur not, into much exceſs in attire,
s being contrar to great Gods deſire;
ate all Uncleaneſs, that deſerve the name,
ch will not enter, new *Jeruſalem*.
e modeſt in Expreſſions, and Diſdain.

To

To ſpeak what ſeems to tend to what's Profane.
Would ye have intereſt in *Emanuals* Land,
Ye ſhould walk ſuitable to GOD's Command,
As is Deſcribed in his holy Word,
Which in your own known Tongues, he doth aff
For you to read or Meditate upon;
A mercy that's deny'd to many one.
For by it, ye may underſtand and ſee,
What's due to workers of iniquity.
And likewiſe, what is due to thoſe hath Senſe,
For to run out their race, with Patience.
Judge if the Ignorant be more to Blame,
Than is the knowing, when the Guilty's the ſame.
If thoſe, that have the Goſpel, or thoſe want,
Be moſt to blame, that they are Ignorant.
Judge but if thoſe, who have GOD's Word reveal'd,
Or thoſe from whom, the ſamen is Conceal'd;
Deſerves moſt Stripes, in any ſinning time,
When both's Involv'd, in one, and the ſame Crime.
If GOD will puniſh Sins of Ignorance;
With Sins of Knowledge, he will not diſpence.
So is there light, to us Communicate.
And ſhall we prove graceleſs, and profligate,
And walk as if that we in Darkneſs were,
Our Judgment ſhall be grater then by far,
Than thoſe, who never heard the Joyful Sownd,
Becauſe for Light, our Darkneſs did abound;
GOD's Arrows ſharp, and peirceth hearts of Kings,
He at his pleaſure, turns the Water-Springs,
He bindeth up the Wind, into his fiſts
And makes it blow, which way ſoe'er he liſts
And as, he all things made, he all Commands,
The very Ocean to his order ſtands.

He orders gave, that hetherto thou's Grow,
Once there it Ebbs, and dare no further Flow.
A Patern, that might teach both you and me,
To be Obedient to a Dietie.
Which heretofore, in man hath not been had,
Though Maſter piece of all the Works GOD made.
And though, Endu'd with knowledge at the firſt,
Of all his Creatures, he behaveth worſt.
His Vegitives, they grow as undisjointed,
His Senſatives, they walk as he appointed:
But Man, that he Endued with Senſe and Reaſon,
Againſt his Majeſty ſtill Acteth Treaſon;
Which Diſobedience makes us lyable,
For to be Subject, both to Death and Hell.
Without a Surety, or Attonement,
By Vertue, of a ſecond Covenant.
Sin brought us from the Garden at the firſt,
Yea, for our Sins, the very Earth was Curſt,
Sin on the World brought the great deluge,
So that no Living Creature got Refuge.
Was not with *Noah*, and his Familie;
Sin likewiſe did Deſtroy old *Ninivie*,
Brought *Sodom*, and *Gomorah*, in effect,
From ſtately City's, to a ſtinking leak;
Jeruſalem, whoſe Beauty did ſurpaſs,
All other City's, in the World that was,
Sin, brought into ſad Deſolation,
And likewiſe did Deſtroy *Great Babylon*;
Troy, *Camelon*, a City of our own,
Was underſtood, by Sin to be ore'thrown:
Sin made the Holy Land, among the reſt,
With *Turks*, and *Saracens*, to be poſſeſs'd;
All which had premonitions, e're they came,

The Sun like Blood, and Meteors like a Flame,
Sin brought the *Jews*, though Precious once, to GOD,
To be diſperſt, and ſcattered thus abroad,
And the four *Monarchies* of great renown,
Sin ſet them up, and Sin did pull them down,
GOD ſet them up to puniſh other Men,
And pull'd them down, to puniſh them again;
Sin diſpoſſes'd the *Picts* out of this Land,
And may do us, for ought I underſtand:
Our crying Sins, ſo reacheth up to Heaven,
We'll likewiſe periſh, be not pardon given:
Our Sabbath's breaking, Sermons vilepending,
By horrid Oaths, and rapine, GOD offending,
Whoredomes, Adulteries, Drinking to exceſs,
In ſhort, abounding in all Wickedneſs:
Juſt as before the overflowing Flood,
We're now, as then, inclin'd to nought that's good;
So that, I with Regrate, ſay't to our ſhame,
Moſt differ from the *Atheiſt*, but in name,
Owning by word, that there's a Diety,
By Works deny's his Soveraignity;
As if GOD wanted power, good to reward,
Or power to puniſh evil afterward.
Moſt live, as there were neither Heaven, nor hell,
Whatever way, they do expreſs them ſell,
So that this Generation, I may call,
By moſt, in Practice, Atheiſticall,
For, if both Practices, ye will compare,
Ye'll ſcarcely underſtand, a differ there;
At leaſt, the moſt, or Generality,
Are ſo infected, with Apoſtaſie,
And ſo accuſtomed, to what is ill,
That to do good, we want the witt, or skill;

GOD

GOD Grant us Grace therefore, for to repent,
That thereby, we thy Judgments may prevent;
And let us all in one, with one conſent,
Pray for QUEEN ANN, maintains the Government;
Long may ſhe live, and Proſper in her Reign,
And make each foe ſhe hath, her underlaing,
Defate their Counſels, that would her oppoſe,
Likewiſe, the Counſellers that doth propoſe;
What tendeth not to her Proſperity,
Her growing greatneſs, and Tranquillity;
And Bleſs thy Servants at thy Altar ſerve,
And grant, their Lips may Knowledge ſtill preſerve;
So that we, at their Mouth, may learn thy Law,
That of thy Judgments we may ſtand in aw:
And back with power, from thy Glorious ſell,
Whatever Truth they from thy word reveal;
That ſo, their Preaching may ſucceſsfull be,
As *Jonah's* Sermon was in *Nineveh*.

FINIS.

BRITISH
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